

## **EXPLORING SARCASM EXPRESSIONS USED AMONG SUMBAWANESE SPEECH COMMUNITY**

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### **ABSTRACT**

*This study aims to analyze the use of sarcasm across different social contexts within the Sumbawanese speech community. The study used the Pragmatic Models: Conversational Implicature by Grice (1967, 1975; Grundy, 2000) theory. The sources of the data in this research were the daily conversations of Sumbawa people. The data was collected by doing procedures such as observations, interviews, notes, recording, books, and more. The data was analyzed by using thematic coding with following steps: identifying, classifying, describing, and giving conclusion. The result of this study showed that Sarcasm is an important aspect of communication in Sumbawa, and it is often used to criticize, ridicule, or mock someone's bad behavior. It can also be used to give advice or to humorously comment on a situation. Animal imagery, descriptions of human physical appearance, references to nature, and attitudes toward human behavior are all common elements of Sumbawan sarcasm. The context in which sarcasm is used varies, with different styles and approaches used in the family, society, and the work environment.*

**Keywords:** Sarcasm expression, Sumbawanese community.

### **ABSTRAK**

Penelitian ini bertujuan untuk menganalisis penggunaan sarkasme dalam berbagai konteks sosial dalam masyarakat Sumbawa. Penelitian ini menggunakan teori Model Pragmatik: Implikatur Percakapan karya Grice (1967, 1975; Grundy, 2000). Sumber data dalam penelitian ini adalah percakapan sehari-hari masyarakat Sumbawa. Pengumpulan data dilakukan dengan melakukan prosedur seperti observasi, wawancara, catatan, buku, dan lainnya. Analisis data dilakukan dengan menggunakan pengkodean tematik dengan langkah-langkah sebagai berikut: mengidentifikasi, mengklasifikasikan, mendeskripsikan, dan memberikan kesimpulan. Hasil penelitian ini menunjukkan bahwa Sarkasme merupakan aspek penting dalam komunikasi di Sumbawa dan sering digunakan untuk mengkritik, mengejek, atau menyindir perilaku buruk seseorang. Sarkasem juga dapat digunakan untuk memberikan nasihat atau mengomentari suatu situasi dibalut dengan humor. Citra binatang, gambaran penampilan fisik manusia, keadaan alam, dan sikap terhadap perilaku manusia merupakan unsur umum dalam

sindiran Sumbawa. Konteks penggunaan sarkasme berbeda-beda, dengan gaya dan pendekatan berbeda yang digunakan dalam keluarga, masyarakat, dan lingkungan kerja.

**Kata kunci:** Ekspresi sarkasme, Masyarakat Sumbawa.

## **A. Introduction**

Using language as a communication tool is inseparable from figurative language. Figurative language is used imaginatively, different from the usual or basic meaning (Anderson, 2005). Thus, when we talk about figurative language, we refer to words or phrases that convey meaning beyond their literal definition. The author's unique language style is reflected through the use of figurative language, which aesthetically conveys meaning and emphasizes it explicitly or implicitly. Figurative language is used to explain meaning unusually or indirectly. Many kinds of figurative language are used in communication, such as irony, sarcasm, metaphor, simile, and hyperbole (Muharrami, 2021). Figurative language is used to convey messages and enhance the language's style like sarcasm expression to convey their humor. One type of figurative language widely used in practice is sarcasm

which will be the main subject to be discussed in the present study.

Sarcasm is a form of communication that involves saying one thing while meaning the opposite, often with the intention of humor, criticism, or irony. It's a type of verbal irony that relies on context, tone, and shared understanding within a speech community to be effectively conveyed and understood. Sarcasm can also be a powerful tool for social commentary, allowing individuals to express their dissatisfaction or frustration in a clever and indirect manner. It adds an element of wit and playfulness to conversations, making them more engaging and memorable. The operation of sarcasm within a speech community involves several key elements. Firstly, the speaker must have a good understanding of the cultural norms and values of the community in order to use sarcasm appropriately. Secondly, the audience must be able to recognize and interpret the intended sarcastic tone, which can sometimes be challenging

if there is language or cultural barriers present. Finally, sarcasm often relies on shared knowledge or inside jokes within the community, creating a sense of camaraderie among its members.

Kreuz and Roberts (1995) add that Sarcasm enables individuals to express anger, criticism, or disapproval in a fine way. Through masked mockery, speakers can convey their disagreement without resorting to direct confrontation, thus maintaining social harmony while still expressing their viewpoint. This indirect form of communication allows individuals to navigate sensitive topics or hierarchical power dynamics, as sarcasm can serve as a tool for expressing dissatisfaction or frustration without causing offense or escalating conflicts. Additionally, sarcasm often adds an element of humor to conversations, making it an effective way to engage and entertain others while conveying underlying messages. Engaging in or appreciating sarcasm can serve as a way to manage stress and negative emotions. The playful nature of sarcasm allows individuals to release tension and lighten the mood, especially in tense or uncomfortable

situations (Norrick & Chiaro, 2009). Further, Shamay-Tsoory et al., (2011) add that understanding and correctly interpreting sarcasm requires a high level of social and emotional intelligence. Learning to recognize the nuanced cues in sarcasm, such as tone, context, and facial expressions, contributes to better interpersonal communication skills.

From the aforementioned description, it can be restated that sarcasm operates within a speech community through a combination of contextual understanding, vocal cues, shared knowledge, relationships, and the ability to detect the contrast between literal and intended meanings. It's a complex interplay of linguistic and social factors that contributes to the humor, criticism, and irony that sarcasm aims to convey. According to Cutting (2002), sarcasm is a form of irony that is not so friendly and usually intended to hurt. Sarcasm is a way of gently mocking or making fun, not using the truth but using the complete opposite of the truth. In other words, Sarcasm is linguistic phenomena that share a similar meaning. Both involve expressing something that is the opposite of what is meant. For

example, when someone is taking a long time, and you are late and getting impatient, so you are like, "Yeah, just take your time," clearly using a specific tone, we do not mean 'take your time' We mean 'hurry up' but instead of directly saying 'hurry up' this strict order to do something we said 'yeah just take your time' we are kind of implicitly or indirectly saying 'you are taking a long time and you should hurry up.' At this point, we can say sarcasm can be observed in many human activities, including everyday actions. It frequently arises in conversations between peers, individuals of different ages, and even strangers. Sarcasm may employ ambivalence, although it is not necessarily ironic. Most noticeable in spoken word, sarcasm is mainly distinguished by the inflection with which it is spoken or, with an undercurrent of irony, by the extreme disproportion of the comment to the situation, and is largely context-dependent.

Studying sarcasm within the context of a particular culture, such as the Sumbawa culture, can provide understandings of a number of communication and cultural issues. People can learn more about how

humor, for example, is used to create social relationship and construct hierarchies in the Sumbawa culture. Studying sarcasm in this particular cultural setting can also show how it affects the formation of both individual and group identities. Sarcasm is a kind of social criticism and critique that the Sumbawane people use in everyday conversation to communicate their thoughts and question social standards. For instance, people may use sarcasm during public gatherings or events to draw attention to differences within the community. Sarcasm can be used to provoke thought and possibly ignite change (Syafruddin et.al, 2021). Sarcasm also makes people understand the message that contains inside jokes used among the Sumbawane people. This can help promote unity and togetherness. Through the understanding of sarcasm, people can also study the power relationships and social structures that work within a certain social group (Oteng Acheampong & Kwarteng, 2021).

Furthermore, by using sarcasm people can convey hidden societal norms, attitudes, and views become clear (Fitch, 2006). People can learn

about views toward authority, politeness, hierarchy, and other cultural aspects by examining when and how sarcasm is used. By researching sarcasm, people can reveal the social interactions between various groups and the power structures that exist in society (Avelino, 2021). As people learn to interpret the intended meaning behind sarcastic statements and identify potential hidden signals, sarcasm can also help people develop critical thinking skills. For instance, sarcasm is frequently employed in daily life as a type of joke or as a means to voice unhappiness without pointing at someone. For that reason, researchers can learn more about social norms and how people deal with challenging social situations by examining how sarcasm is used in different contexts. By analyzing the language characteristics and techniques used in sarcastic discourse, sarcasm research can also advance the discipline of linguistics.

Generally speaking, Sumbawanese people use sarcasm in casual talks to create a humorous atmosphere. They rely on the audience's comprehension of the

intended ironic variation to cause laughter. For instance, if lateness happens frequently, someone can sarcastically exclaim, "*Oh, great you are late again!*" Sarcasm used in this manner is a fun way to tease people and can improve relationships between associates. A certain level of cultural and language proficiency is necessary for this shared understanding of sarcasm because misinterpretations can cause misunderstanding or misperception (Badara, 2018). Sarcasm frequently serves a social criticism purpose in addition to its humorous one, allowing speakers to finely express their unhappiness or skepticism. In this approach, sarcasm provides a creative possibility for discussing sensitive subjects or criticizing established standards. It frequently enables people to deal with potentially difficult matters while maintaining some level of plausible deniability.

Despite its peculiarity, so far language researchers pay little attention to research on sarcasm in the Sumbawanese speech community. During library research, the researcher can only find one article written by Tama et al. (2023)

related to the subject of sarcasm in Sumbawa. This fact shows that the Sumbawaneese speech community has little exposure to more general linguistic studies. Sarcasm in the Sumbawaneese language has received relatively little academic attention, and there is still much to learn about the psychological and cultural difficulties of this usage. Therefore, examining sarcasm in this Sumbawaneese setting may offer insightful information about how the community's social and cultural dynamics work. Because of this, research on sarcasm in Sumbawaneese speech and its function in communication could offer insightful information to both academics and professionals working in the subject of sociolinguistics. In light of this, the researcher therefore proposes the following research question for the study: *How is sarcasm expressed across different social contexts within the Sumbawaneese speech community?*

There are a number of theoretical implications expected to be generated from the present study. It first shed light on the way linguistic constructions are designed to communicate sarcastic meanings.

This analysis might help in understanding how humor, irony, and the usage of figurative language work within a language. Second, it assists other scholars in comprehending the subjects that are frequently the focus of sarcasm, the role that power dynamics play, and the social taboos or sensitivities that exist within the community. Age, gender, socioeconomic class, and other demographic characteristics were all identified through the study of sarcasm expression. It opens a window into the complex interplay of language, culture, and interpersonal contact, adding to our knowledge of communication dynamics in this particular group and elsewhere. The present study focuses on patterns of sarcasm used among Sumbawaneese speech community. In analyzing the data for this study, the researcher limited the focus of this study on daily life conversation between parents and children, friends, and colleagues.

The present study used theory of pragmatics to analyze the problem since it deals with conversational analysis between the speaker and the hearer. Yule (1996) defines pragmatics as the study of meaning conveyed by speakers and

interpreted by listeners. In this kind of research, understanding the speaker's intended meaning in a given context, and how the context influences their words, are crucial. It demands careful consideration of how the speaker conveys their message about the subject, the audience, the location, and the circumstances. Some theories relevant to this research are used as the theoretical basis. The theories which are used in this research are Pragmatic Models: Conversational Implicature (Grice, 1967, 1975; Grundy, 2000). Grice (1967, 1975) introduced the term implicature in pragmatic studies. Implicature is a part of speaker meaning that is not explicitly stated but is understood by the listener. Horn (2004, p. 3) defined implicature as an aspect of what is meant in a speaker's utterances that is not part of what is said.

Understanding the meaning of what a speaker intends to convey in a specific context is a crucial aspect of this type of research. It requires careful attention to how the speaker communicates their message, taking into consideration the audience, location, and circumstances. The context of a conversation can greatly

influence the meaning of what is being said, so it is important to analyze how it affects the speaker's message.

The Sumbawa language, also known as *Basa Samawa*, is spoken in the Sumbawa Regency and West Sumbawa. It had approximately one million speakers as of 2024. The Sumbawaneese speak two languages in their daily conversations: Indonesian and Sumbawa. Indonesian is mostly used by Sumbawaneese living downtown, while Sumbawa language is used by most of those who live in the villages. Sumbawaneese often use linguistic forms, such as the Sumbawa form of expression, commonly known as *Ama Samawa*. Alternatively, we could refer to it as figurative language within the field of linguistics. The expressions used by the people of Sumbawa have cultural significance and are influenced by their values and norms. These expressions serve different purposes such as praising, sarcastic, critical, angry, happy, and other emotions. According to Pateda (2010: 231), humans often avoid speaking directly in everyday situations. Sometimes, they rely on gestures to convey their message. This is usually

done when they want to express their expectations, make fun of something, give advice, or make comparisons. These types of communication are often indirect and require the use of idioms to be understood. The choice of expression depends on the intended purpose or objective conveyed by the speaker. For instance, if someone wants to express frustration towards another person for not being able to follow instructions correctly, they might use the Sumbawa expression "*kebo belamung*" which means stupid. This expression is made up of two words "*kebo*" meaning buffalo and "*belamung*" meaning clothes. In Sumbawa culture, buffalo is a significant livestock and is also used in a traditional animal race known as "*berapan kebo*". On the other hand, "*belamung*" refers to the upper body clothing worn by humans. Therefore, when someone is referred to as "*kebo belamung*" in Sumbawa culture, it implies that the person is acting stupidly. Sumbawanees require a unifying language that can connect their diverse interests. As more progressive groups influence those below them, language and culture flow and spread together. This

facilitates social interactions within the community. Language serves as both a means of communication between individuals and a social phenomenon (Hickey, 2021). It acts as a connector between people, regardless of whether they are familiar with each other or not, allowing them to maintain their relationships from anywhere. Trudgill (2000) emphasizes that the crucial aspect of a conversation is not the words used but the act of talking itself.

The word sarcasm comes from the Greek word "sarcasm" which derived from the verb "sarcassein" which means "tearing meat like a dog", "biting lips in anger" or "speaking bitterly" (Keraf, 2010). According to Cutting (2002), sarcasm is a form of irony which is not so friendly and usual intended to hurt. So, basically sarcasm is a way of gently mocking or making fun not using the truth but using a complete opposite of the truth. For example, when someone is taking a really long time and you're late and getting impatient so you're like "yeah just take your time" with clearly using a certain tone, we don't mean 'take your time' we actually mean 'hurry up'



but instead of directly saying 'hurry up' this strict order to do something we are just 'yeah just take your time' we are kind of implicitly or indirectly saying 'you are taking a long time and you should hurry up'. Sarcasm is generally viewed as cruel and emotionally cutting to its subject but it's also used as a type of comedic relief as Francesca Gino, Galinsky, and Li Huang (2015) in their study they said sarcasm as often used to humorously convey thinly veiled disapproval or scorn. So, the researcher concludes that sarcasm can also be funny especially when used as a form of humor or self-deprecating satire. The trick to using sarcasm effectively is to understand it's purpose and consider the speaker's relationship and sense of humor to the audience.

The people of Sumbawa utilize sarcasm, satire, and irony as a means to express their dissatisfaction and criticism. These devices are not only employed to convey negative sentiments, but also to express humor and make jokes at others' expense. In fact, even the traditional oral arts of Sumbawa society, known as *Sakeco* heavily involve the use of sarcasm, satire, and irony in it. In

Sumbawa, people often use sarcastic language when speaking to their children, subordinates, or superiors. This type of language is mainly used to provide advice when there are many people present, so that the person receiving the advice does not feel embarrassed if they make a mistake. Satirical language is often influenced by factors such as age, gender, social status, and education. Satire is a form of mockery, typically used when someone feels upset or annoyed with another person. If someone forgets to carry out an obligation, they may be subject to sarcastic language. The people of Sumbawa are so familiar with the language of sarcasm, satire, and irony. They frequently use these forms of communication in their daily lives, which is motivated by their tendency to avoid frankness and instead practice *lenge rasa* or 'consideration'. Using sarcasm, satire, and irony allows them to indirectly express their dissatisfaction towards those who have upset them.

The use of sarcasm is highly dependent on the context and situation in which it is used. This is significant because a person's speech or expression may come

across as sarcastic only in the appropriate context and situation. For instance, if we visit a friend's house and notice that it is untidy, we may say something like "Wow, your house is spotless," which is a subtle reference to the host's cleaning efforts. However, the meaning of this statement may vary in different contexts. For example, if our own house is found to be clean, this statement may be intended as a genuine compliment rather than an insult to the host.

## **B. Research Method**

The method used to analyze sarcasm in the study was qualitative descriptive. This method is suitable for the research because this research aimed to describe sarcasm expression across different social contexts within the Sumbawanese speech community. According to Crossman (2020), qualitative research involves analyzing non-numerical data to understand the meaning behind people's behavior, actions, and interactions with others. According to Taylor and Bogdan (1998), the qualitative method is a research process that produces written and oral descriptive data based on the observed subject. In

simpler terms, this method involves communication and interpretation, which provides diverse information about the context and individuals involved in the conversation. The sources for qualitative data collection include observations, notes, recording, books, and more.

The researcher used purposive sampling to select the sample. Huberman (1994) states that in qualitative research, a smaller and more carefully selected sample may be used to understand better the topic being studied. The purposive sampling is a technique to choose a sample based on specific. Purposive sampling chooses respondents most likely to provide helpful information and results. It helps identify and select cases most effectively using limited research resources. Purposive sampling is usually used when the sample needs specific characteristics, so it may not include other samples that do not meet those characteristics. This research utilized purposive sampling to intentionally select specific populations for analysis based on contextual characteristics.

The present study employs a qualitative research approach. It is a

valuable method for studying sarcasm due to its ability to look at closely the complex nature of human communication. The researcher chose this approach because it allows her to explore the subtleties and context-dependent aspects of sarcasm in Sumbawa language. It provides a deep understanding of its use in different social settings of Sumbawane speech community. Qualitative research, particularly in the context of studying sarcasm, is a valuable approach for unraveling the intricate and multi-layered nature of human communication. By utilizing a research design that delves into the depth of social interactions and lived experiences, researchers can gain a profound understanding of the specific nuances and contextual influences of sarcasm. This research design focuses on observing and understanding social interactions in natural settings. It enables the researcher capture the use of sarcasm in real-life communication. For that reason, the research design chosen is ethnography. This research design enables the researcher to immerse herself in the natural settings where sarcasm occurs. This allows for a comprehensive

understanding of the social dynamics and contextual cues that shape sarcastic interactions within Sumbawane society.

To capture the nuances of sarcasm, a combination of methods such as interviews, observations, and audio/video recordings can be employed. Conducting semi-structured interviews with individuals who often use or encounter sarcasm can reveal their motivations, interpretations, and the situational context of their sarcastic interactions. Through in-depth interviews with individuals who frequently engage in or encounter sarcasm, the researcher can gain profound insights into the underlying motivations, interpretations, and the situational dynamics of sarcastic exchanges. Furthermore, observations in natural settings, such as social gatherings or workplace environments, provide valuable context for understanding the interplay of verbal and nonverbal cues in sarcastic communication. Additionally, audio recordings of conversations or interactions were made to provide valuable data for analyzing the tone, body language, and contextual cues associated with sarcasm.

The data gathered from interviews, observations, note-taking, and recordings underwent rigorous qualitative analysis, utilizing methods such as thematic coding. Thematic coding involves identifying recurring patterns, themes, and meanings within the data related to sarcasm. The researcher closely examines the nuances of language, nonverbal cues, and contextual factors to uncover the underlying dynamics of sarcastic communication. The analysis aims to provide a comprehensive and detailed portrayal of the multifaceted nature of sarcasm, considering its social, cultural, and individual variations.

After the classification of sarcasm utterances, the researcher described and explained why each utterance was classified into a particular feature. Moreover, the researcher explains how sarcasm is expressed across different social contexts, and sociocultural factors that influence the use of sarcasm in the Sumbawa speech community. The researcher interpreted the meaning of each sarcasm expression as well. In the final step, the researcher drew a conclusion based on data analysis to determine how

sarcasm is expressed across different social contexts, and sociocultural factors that influence sarcasm in the Sumbawa speech community.

## **C. Finding and Discussion**

### **C.1. Findings**

Sumbawanese, a language spoken on the Indonesian island of Sumbawa, exhibits a rich usage of sarcasm, often employing metaphorical expressions to convey layered meanings. In everyday conversations, speakers use metaphorical language to subtly mock or criticize without overt confrontation. For instance, the metaphorical expression *Licik yam akal asu lenek bedis* (Cunning like the 'sense' of a dog stalking a goat) refers to someone who is sly and likes stealing. Such a person is always on the lookout, and as soon as the situation is favorable, they will take advantage of it. The comparison of someone to a dog is used to denote one's ability to stalk his/her victim in a cunning way. They silently wait for the perfect moment when the goat (prey) is careless or separated from the group, and then they strike. Through the use of metaphorical expressions, the people of Sumbawa

are able to convey their disapproval or cynical expression in a clever and indirect manner. This form of sarcasm adds depth and nuance to their everyday interactions, allowing for playful yet insightful communication. From the data analysis, this study reveals four major themes, i.e. animals, human physical appearance, nature, and human attitudes. These themes serve as the foundation for the creation of sarcastic expressions in Sumbawane, allowing speakers to convey their messages in a clever and nuanced manner. The use of these themes highlights the importance of cultural context in understanding sarcasm within the Sumbawane community.

As regards the first theme, the study reveals that Sumbawane language employs sarcasm involving animals to mock or criticize one's behaviors, traits, or situations. Specific animal characteristics or behaviors are highlighted to convey ironic or satirical messages. For instance, comparing someone to a dog may sarcastically be directed towards people who joke excessively, leading to fights. In addition, the study also found that sarcasm involving animals is often used to express

disapproval or disdain towards certain actions or attitudes. By using animal comparisons, speakers are able to convey their criticisms in a more indirect and humorous way, while still making their point clear. This demonstrates the complexity and subtlety of sarcasm within the Sumbawane community. For example, *Mara bote bau balang* (like a monkey catching a grasshopper). This behavior is used to describe someone who takes on too much work at once, which exceeds their abilities and ultimately leads to failure. The expression can also be used to describe someone who wastes the opportunities they have.

The use of animal imagery in sarcasm is versatile across different social contexts among the Sumbawane. In casual conversations or humorous exchanges, references to animals such as *Mara asu ka tu batu otak* (which like a dog hit with a stone in the head) can be used sarcastically to describe someone who pretends to be brave and superior but, when faced with a stronger opponent, becomes inferior, and feels ashamed of himself. Another example related to animals is found in the following

expression: *Mu ngelan yam bele* (You eat like a snake). This expression is used to remind children not to overeat. Expressions involving animals are commonly used in Sumbawanese language to convey messages or advice in a creative and relatable way. These phrases add color and humor to everyday conversations, making them more engaging and memorable. Overall, the use of animal comparisons in sarcasm adds a layer of cultural richness to communication in Sumbawanese society. It allows for criticism to be delivered in a light-hearted and indirect manner, while still effectively conveying the intended message.

Animals play a significant role in Sumbawanese sarcasm, serving as powerful symbols to convey various traits or behaviors. Common animal references in sarcastic expressions include "*Mara jaran ka kalepas*" (like off-the-rope horse), used to describe someone who loses control over the social values and common politeness in the society. This comparison to a horse out of its element sarcastically emphasizes the lack of politeness in the person's actions. Similarly, an expression like

*Gagak perari tengko* (Every crow carries its beak) is employed to ridicule someone whose appearance or behavior is glaringly mismatched with their surroundings. For example, when someone is dressed poorly, it means that their clothing does not meet the expected standard of appearance, either because it is inappropriate for the occasion or because it is in poor condition. Another example of the use of animal in the sarcasm is found in the following expression, *Bawi bakat buya mantal* (wounded pig looking for a match). This sarcastic expression is used to mock someone who is angry. He/she will explode in anger when they are disturbed.

The second theme deals with sarcasm related to human physical appearance. This type of sarcasm is often employed in specific social contexts within the Sumbawanese speech community, particularly in settings where humor and light-hearted banter are encouraged. Among close friends or peers, playful remarks about physical attributes using sarcasm can foster camaraderie and laughter. For example, phrases like *Idung mata yam teming ruru* (His/her face was

like a collapsing cliff) may be used humorously to refer to someone's who consistently presents a gloomy appearance, as though he never experienced any happiness at all. This expression highlights the playful teasing element inherent in Sumbawanese sarcasm within familiar social groups. Sumbawanese sarcasm often incorporates descriptions of human physical appearance to subtly critique or mock certain traits or behaviors. For instance, the expression "*Mara jiwat geram leng godon* (Like a *jamun* fruit covered with leaves) may be used sarcastically to comment on someone's who is dressed poorly; their clothing does not meet the expected standard of appearance. This happens either because it is inappropriate for the occasion or because he is in a poor condition. Similarly, phrases like "*Batedung ke lenong*. (Wearing a hijab made from animal skin) can be employed sarcastically to refer to women who propose to men of different social status. These phrases serve as a way to indirectly criticize or make fun of individuals without directly confronting them about their behavior or appearance. They allow for social

commentary to be made in a more light-hearted or humorous manner. However, it is important to be mindful of individual sensitivities and boundaries when using sarcasm, as it can easily be misinterpreted or hurtful. Building strong relationships based on mutual respect and understanding is key to successfully incorporating humor into social interactions.

Sarcasm related to physical appearance in Sumbawanese often involves exaggeration or ironic comparisons. Certain features or traits may be humorously exaggerated to convey a sarcastic tone. For instance, the expression of "*Idung mata yam tau katumpak sepat* (his face looks like someone who had spilled cooking) is used to describe satirically someone who looks disappointed and sad when receiving wages that are not in line with his expectations. Similarly, the expression of "*Jorong leng* (too much talk) is used to describe people who speak too much and mock or criticize their excessive or unnecessary talk. These exaggerated comparisons add a humorous element to everyday interactions and help to convey messages in a light-hearted manner.

They serve as a unique form of communication in Sumbawanese culture, allowing individuals to express themselves creatively and playfully.

The third theme is about the use of plants in the sarcasm. References to natural plants in sarcasm resonate across diverse social contexts among the Sumbawanese. It bridges conversations in formal and informal settings alike. In informal gatherings among women, someone uses the expression like “*Sawai kau baesi basipat siso bako, ruris luar bengkok* (Like a mangrove shell, straight on the outside and curves on the inside) to sarcastically describe someone who appears to be good or kind on the surface, but manipulative and deceitful inside. This expression subtly described a cunning person. Similarly, the expression of *Kakan pelam bela bukal*.( Eating the leftover mangoes eaten by bats). This expression is used to deride a man who marries a woman who is not virgin, such as a divorcee or widow. When a man, especially youngster, is married to a woman with such a status, people tend to judge that such a marriage is unequal.

References to nature are prevalent in Sumbawanese sarcastic expressions, drawing on elements like weather phenomena or natural landscapes to convey subtle criticism or mockery. For example, the phrase *Jolo me lako angin batiup* (Leaning towards where the wind blows) may be used sarcastically to describe someone who does not have principles. Similarly, expressions like *Lantar batu, batu bela; lantar ai, ai kesat* (hitting a rock, the rock breaks; hitting the water, the water dries) is employed when we want to describe someone who acts without calculations of risk. He or she may be careless, and not skilled at doing things. In the same vein, the expression of *Mara angin sarusak rebong* (like the wind blow breaks bamboo shoots) is used to refer to someone who makes false statements or spread gossips to disgrace or degrade someone else. This sarcastic expression is often used to describe young people who like gossiping. After all, nature-related sarcasm in the Sumbawanese language draws upon elements of the natural world to convey ironic or critical messages. Imagery from nature, such as weather phenomena



or natural events, may be used metaphorically to emphasize sarcasm.

Sarcasm related to human attitudes and behaviors is adaptable across various social contexts within the Sumbawane speech community, reflecting cultural norms and interpersonal dynamics. In familial settings or community gatherings, phrases like " *Tu bakarante sakit gatal* (As we speak he/she itches) may be used sarcastically to remind children not to interrupt when parents talk. This sarcastic expression is used a reminder to children's not to interfere during serious conversations between parents and older people or guests. This type of sarcasm shows social norms and expectations that foster parental values and education. Sarcasm in Sumbawane also reflects attitudes towards certain human behaviors or attitudes, often using irony or exaggeration to make pointed observations. For instance, the expression "*Mangan ngunuk*" (Eating with the head down) is used to mock someone who eats egoistically without inviting others. This person is considered selfish and asocial. Similar example is found in

the following expression: *Dadi me gutu lasar* (Becoming food for bed bugs). This sarcastic expression is used to denote to someone who keep distance from other people by staying home only. All the findings above show that Sumbawane sarcasm often targets human attitudes or behaviors, using irony and exaggeration to highlight contradictions or absurdities. Attitudes such as arrogance, ignorance, or insincerity become the focus of sarcastic remarks.

Overall the study found that the four categorical themes demonstrate the diverse ways in which sarcasm is expressed in the Sumbawane language, utilizing cultural references, metaphorical expressions, and irony to convey subtle or overt critical messages in everyday communication. These categories of sarcasm serve distinct purposes in informal gatherings among friends, formal settings such as workplaces or public events, and intimate family conversations. Understanding the nuances of sarcasm across these social contexts not only enriches communication but also reflects the cultural values and humor embedded

within the Sumbawane linguistic landscape.

## **C.2. Discussion**

The findings show that the use of animals, human physical appearance, nature, and human attitudes as sources of sarcasm has been extensively exercised by speech community of Sumbawane language. The present research reveals that sarcastic expressions within the Sumbawane discourse are used to ridicule one's work, to mock one's appropriate clothing, to exaggerate trivial things, and to give discouraging comments on one's attitudes. These are some of common forms of sarcasm in Sumbawane culture revealed from this study. These findings cover a wide range of topics that may be hard to understand by non-Sumbawane language users. In this relation, Shamay-Tsoory et al., (2011) highlights the importance of investigating different understandings of reality within cultures. They suggest that understanding and interpreting sarcasm in other cultures demand us to go a higher level of social and emotional interaction. As such, the present research on

sarcasm in Sumbawane provides valuable insights into the unique cultural nuances and linguistic expressions of humor in Sumbawane society. Additionally, the present study supports the research findings conducted by Tama (2023) that focuses on the psychological and cultural difficulties in interpreting sarcasm in Sumbawane society.

Furthermore, the study also reveals that sarcasm in Sumbawane culture is often conveyed through the use of animals, human physical appearance, nature, and human attitudes as sources of sarcasm reflects not only linguistic expressions but also the cultural perception of these elements. Understanding the cultural nuances embedded in sarcastic expressions can provide a window into the Sumbawane worldview and societal ideals. The varied functions of sarcasm highlight the complexity and depth of sarcasm in Sumbawane culture. The use of those four cultural elements adds layers of meaning and nuances to sarcastic expressions. They demonstrate the richness of language and its ability to convey subtle forms

of humor and criticism. Understanding these kinds of sarcasm elements, according to Oteng Acheampong & Kwarteng (2021), will open up our world view about power relationships and social structures available in other cultures. Thus, going into deeper understanding of Sumbawa sarcasm in Sumbawane society could unveil the underlying cultural values that underline power relationships and social structures. In conclusion, the in-depth exploration of sarcasm in Sumbawane culture not only sheds light on unique linguistic expressions and cultural nuances but also provides a deeper understanding of the broader social dynamics and the role of language in shaping social relationships.

#### **D. Conclusion**

In conclusion, the use of sarcasm in the Sumbawane language is deeply rooted in metaphorical expressions, animal imagery, descriptions of human physical appearance, references to nature, and attitudes towards human behavior. These linguistic elements combine to create nuanced layers of meaning, allowing speakers to

convey criticism or mockery in a playful yet pointed manner. Understanding the cultural context and linguistic nuances of Sumbawane sarcasm provides valuable insights into the intricacies of communication within the Sumbawane community, showcasing the creativity and humor embedded in everyday language use.

Further research in this area needs to be done to explore the impact of sarcasm on social interactions, power dynamics, and community cohesion in Sumbawa society. Understanding the intricate ways in which sarcasm is woven into the fabric of daily communication in Sumbawane culture can open up our broader understanding of social dynamics and the role of language in shaping social relationships. Thus, it is suggested for further research future researchers explore the impact of sarcasm on social interactions within Sumbawane society could provide valuable insights into the power dynamics and community cohesion.

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